



CX

AN-NASR

النصر



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INTRODUCTION

Name

The Sūrah takes its name from the word *nasr* occurring in the first verse.

Period of Revelation

Hadrat 'Abdullah bin 'Abbās states that this is the last Sūrah of the Qur'ān to be revealed, *i.e.* no complete Sūrah was sent down to the Holy Prophet after it.' (Muslim, Naṣā'i, Ṭabarānī, Ibn Abī Shaibah, Ibn

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1. Different traditions show that certain verses were sent down after it, but there is a difference of opinion as to which verse was revealed last of all. Bukhārī and Muslim have related a tradition from Hadrat Barā' bin 'Āzib, saying that it was the last verse of Sūrah An-Nisā', *viz* *Yastafīnaka ...* Imām Bukhārī has cited Ibn

Mardūyah). According to Ḥaḍrat 'Abdullah bin 'Umar, this Sūrah was sent down on the occasion of the Farewell pilgrimage in the middle of the *Tashriq* Days at Minā, and after it the Holy Prophet rode his she-camel and gave his well-known Sermon. (Tirmidhī, Bazzār, Baihaqī, Ibn Abī Shaibah, 'Abd bin Humaid, Abū Ya'lā, Ibn Mardūyah). Baihaqī in *Kitāb al-Hajj* has related from the tradition of Ḥaḍrat Sarrā' bint-Nabhān the Sermon which the Holy Prophet gave on this occasion. She says:

"At the Farewell pilgrimage I heard the Holy Prophet Say: O People, do you know what day it is? They said: Allah and His Messenger have the best knowledge. He said: This is the middle day of the *Tashriq* Days. Then he said: Do you know what place it is? They said: Allah and His Messenger have the best knowledge. He said: This is *Mash'aril-Harām*. Then he said: I do not know, I might not meet you here again. Beware, your bloods and your honours are forbidden, until you appear before your Lord, and the questions you about your deeds. Listen: let the one who is near convey it to him who is far away. Listen: have I conveyed the message to you? Then, when we returned to *Madīnah*, the Holy Prophet passed away not many days after that."

'Abbās's view that the *Āyat Ribā* (i.e. the verse enjoining prohibition of interest) was the last verse of the Qur'ān to be revealed. This is also supported by those traditions which Imām Ahmad, Ibn Mājah and Ibn Mardūyah have related from Ḥaḍrat 'Umar but they do not explicitly state that it was the last verse. What Ḥaḍrat 'Umar meant was that it was one of the verses revealed last of all. Abū 'Ubaid in his *Faḍl il-Qur'ān* has cited the view of Imām Zuhri, and Ibn Jarīr in his commentary the view of Ḥaḍrat Sa'id bin al-Musayyab, that the *Āyat Ribā* and the *Āyat Dayn* (Al-Baqarah: 282) were the last verses of the Qur'ān to be revealed. Nasā'ī Ibn Mardūyah and Ibn Jarīr have cited another view of Ḥaḍrat 'Abdullah bin 'Abbās saying that *Wattaqu yumm-an turja'ūna fī-hi* (Al-Baqarah: 281) was the last verse of the Qur'ān to be revealed. The view of Ibn 'Abbās that Al-Firyābī has cited in his commentary adds that this verse was sent down 81 days before the Holy Prophet's death, and according to Sa'id bin Jubair's view which Ibn Abī Ḥāsim has cited, there was an interval of only 9 days between the revelation of this verse and the Holy Prophet's death. The *Musnad* of Imām Ahmad and *Al-Mustadrak* of Imām Ḥākim contain a tradition from Ḥaḍrat Ubayy bin Ka'b, saying that vv. 128, 129 of Sūrah At-Taubah were the last verses of the Qur'ān to be revealed.

If both these traditions are read together, it appears that there was an interval of three months and some days between the revelation of Sūrah An-Nasr and the Holy Prophet's death, for historically the same was the interval between the Farewell Pilgrimage and the passing away of the Holy Prophet.

Ibn 'Abbās says that when this Sūrah was revealed, the Holy Prophet said that he had been informed of his death and his time had approached. (Musnad Ahmad, Ibn Jarir, Ibn al-Mundhir, Ibn Mardūyah). In the other traditions related from Ḥadrat 'Abdullah bin 'Abbās, it has been stated that at the revelation of this Sūrah the Holy Prophet understood that he had been informed of his departure from the world. (Musnad Ahmad, Ibn Jarir, Ṭabarāni, Nasā'i, Ibn Abi Ḥātim, Ibn Mardūyah).

Mother of the Believers, Ḥadrat Ummi Ḥabībah, says that when this Sūrah was revealed the Holy Prophet said that he would leave the world that year. Hearing this Ḥadrat Fātimah wept. Thereat he said: "From among my family you will be the first to join me." Hearing this she laughed. (Ibn Abi Ḥātim, Ibn Mardūyah). A tradition containing almost the same theme has been related by Baihaqī from Ibn 'Abbās.

Ibn 'Abbās says: "Ḥadrat 'Umar used to invite me to sit in his assembly along with some of the important elderly Companions who had fought at Badr. This was not liked by some of them. They complained that they also had sons who were like the boy. Why then was he in particular invited to sit in the assembly? (Imām Bukhārī and Ibn Jarir have pointed out that such a thing was said by Ḥadrat 'Abdur Rahmān bin 'Auf). Ḥadrat 'Umar said that the boy enjoyed the position and distinction because of his knowledge. Then one day he invited the Companions of Badr and called me also to sit with them. I understood that he had invited me to the assembly to prove his contention. During the conversation Ḥadrat 'Umar asked the Companions of Badr: 'What do you say about *Idhā jā'ā naṣrullāhi wal-fath?*' Some said: 'In it we have been enjoined to praise Allah and ask for His forgiveness when His succour comes and we attain victory.' Some others said that it implied the conquest of cities and forts. Some kept quiet. Then Ḥadrat 'Umar said: 'Ibn 'Abbās, do you also say the same?' I said: No. He asked: 'What then is your view?' I submitted that it implied the last hour of Allah's Messenger (upon whom be peace); in it he was informed that

when Allah's succour came and victory was attained, it would be a sign that his hour had come; therefore, he should praise Allah and ask for His forgiveness. Thereat Ḥaḍrat 'Umar said: 'I know nought but what you have said.' In another tradition there is the addition that Ḥaḍrat 'Umar said to the Companions: "How can you blame me when you yourselves have seen why I invite this boy to join the assembly?" (Bukhārī, Musnad Ahmad, Tirmidhī, Ibn Jarīr, Ibn Mardūyah, Baghawī, Baihaqī, Ibn al-Mundhir).

Theme and Subject-Matter

As is shown by the above traditions, Allah in this Sūrah had informed His Messenger (upon whom be peace) that when Islam attained complete victory in Arabia and the people started entering Allah's religion in great numbers, it would mean that the mission for which he had been sent to the world, had been fulfilled. Then, he was enjoined to busy himself in praising and glorifying Allah by Whose bounty he had been able to accomplish such a great task, and should implore Him to forgive whatever failings and frailties he might have shown in the performance of the service. Here, by a little consideration one can easily see the great difference that there is between a Prophet and a common worldly leader. If a worldly leader in his own lifetime is able to bring about a revolution, which was the aim and objective of his struggle, this would be an occasion for exultation for him. But here we witness quite another phenomenon. The Messenger of Allah in a brief space of 23 years revolutionized an entire nation as regards its beliefs, thoughts, customs, morals, civilization, ways of living, economy, politics and fighting ability, and raising it from ignorance and barbarism enabled it to conquer the world and become leader of nations; yet when he had accomplished this unique task, he was not enjoined to celebrate it but to glorify and praise Allah and to pray for His forgiveness, and he busied himself humbly in the implementation of that command.

Ḥaḍrat 'Ā'ishah says: "The Holy Messenger (upon whom be peace) often used to recite *Subhanak-Allāhumma wa bi-ḥamdika astaghfiruka wa atūbu ilaika* (according to some other traditions, *Subhān Allāhī wa bi ḥamdi-hi astaghfirullāha wa atubu ilaihi*) before his death. I asked: O Messenger of Allah, what are these words that you have started reciting now? He replied: A sign has been appointed for me so that when I see it, I should recite these words, and it is: *Idhā jā'ā nasrullāhi wal-*

fathu." (Musnad Ahmad, Muslim, Ibn Jarir, Ibn al-Mundhir, Ibn Mardūyah). In some other traditions on the same subject Ḥaḍrat 'Ā'ishah has reported that the Holy Prophet often recited the following words in his *rukū'* and *sajdah*; *Subhānak-Allahumma wa-bi hamdika, Allahumma-aghfirli*. This was the interpretation of the Qur'ān (*i.e.* of Sūrah An-Nasr) that he had made. (Bukhārī Muslim, Abū Da'ūd, Nasā'ī, Ibn Mājah, Ibn Jarir).

Ḥaḍrat Umm Salamah says that the Holy Prophet (upon whom be peace) during his last days very often recited the following words sitting and standing, going out of the house and coming back to it: *Subhān Allāhi wa-bi hamdi-hi*. I one day asked: "Why do you recite these words so often? O Messenger of Allah". He replied: I have been enjoined to do so. Then he recited this Sūrah." (Ibn Jarir) .

According to Ḥaḍrat 'Abdullah bin Mas'ūd, when this Sūrah was revealed, the Messenger of Allah (upon whom be peace) frequently began to recite the words *Subhānak-Allahumma wa bi-hamdik, Allāhumma-aghfirli, subhānaka Rabbānā wa bi-hamdika, Allahumma-aghfirli, innaka anta at-Tawwāb al-Ghafūr*. (Ibn Jarir, Musnad Ahmad, Ibn Abī Ḥatim).

Ibn 'Abbās has stated that after the revelation of this Sūrah the Holy Messenger (upon whom be peace) began to labour so intensively and devotedly hard for the Hereafter as he had never done before. (Nasā'ī, Ṭabarānī, Ibn Abī Ḥatim, Ibn Mardūyah).



إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ
وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ
اللَّهِ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَاسْتَغْفِرْ لَهُ إِنَّهُ كَانَ
تَوَّابًا



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Verses: 3

Revealed at Madinah

In the name of the Allah, The Compassionate, the Merciful.

When Allah's help comes and victory is attained,¹ and (O 1-3
Prophet,) you see that the people are entering into Allah's Religion in
crowds,² Then glorify your Lord with His praise,³ and pray for His
forgiveness.⁴ Indeed, He is ever inclined to accept repentance.

1. Victory here does not imply victory in any one particular campaign but the decisive victory after which there remained no power in the land to resist and oppose Islam, and it became evident that Islam alone would hold sway in Arabia. Some commentators have taken this to imply the Conquest of Makkah. But the conquest of Makkah took place in A.H. 8, and this Sūrah was revealed towards the

end of A.H. 10, as is shown by the traditions related on the authority of Ḥadrat 'Abdullah bin 'Umar and Ḥadrat Sarra' bint Nabḥān, which we have cited in the Introduction. Besides, the statement of Ḥadrat 'Abdullah bin 'Abbās that this is the last Sūrah of the Qur'an to be revealed, also goes against this commentary. For if the victory implied the conquest of Makkah, the whole of Sūrah at-Taubah was revealed after it; then it could not be the last Sūrah. There is no doubt that the conquest of Makkah was decisive in that it broke the power of the Arabian pagans, yet even after this, they showed clear signs of resistance. The battles of Ṭā'if and Hunain were fought after it, and it took Islam about two years to attain complete control over Arabia.

2. "You see ... in crowds": "When the time for the people to enter Islam in one's and two's comes to an end, and when whole tribes and people belonging to large tracts start entering it in crowds, of their own free will, and without offering battle or resistance." This happened from the beginning of A.H. 9, because of which that year has been described as the year of deputations. Deputations from every part of Arabia started coming before the Holy Messenger (upon whom be peace), entering Islam and taking the oath of allegiance to him, until when he went for the Farewell Pilgrimage to Makkah, in A.H. 10, the whole of Arabia had become Muslim, and not a single polytheist remained anywhere in the country.

3. *Ḥamd* implies praising and hallowing Allah Almighty as well as thanking and paying obeisance to Him; *tashīḥ* means to regard Allah as pure and free from every blemish and weakness. The Holy Prophet was enjoined to do *ḥamd* and *tashīḥ* of Allah when he witnessed this manifestation of His power. Here, *ḥamd* means that in respect of his great success he should never entertain even a tinge of the idea that it was the result of any excellence of his own, but he should attribute it to Allah's favour and mercy, thank Him alone for it, and acknowledge with the heart and tongue that praise and gratitude for the victory and success belonged to Him alone. And *tashīḥ* means that he should regard Allah as pure and free from the limitation that exaltation of his Word stood in need of his effort and endeavour, or was dependent on it. On the contrary, his heart should be filled with the faith that the success of his effort and struggle was dependent upon Allah's support and succour. He could take this service from any of His servants He pleased, and it was His favour that He had taken it from him, and made His religion meet success through him. Besides, there is an aspect of wonder also in pronouncing the *tashīḥ*, i.e. *Subḥān-Allah*. When a wonderful incident takes place, one exclaims *subḥān-Allah*, thereby implying that only by Allah's power such a wonderful thing had happened; otherwise no power of the world could have caused it to happen.

4. "Pray for His forgiveness": "Pray to your Lord to overlook; and pardon whatever error or weakness you might have shown inadvertently in the performance of the service that He had entrusted to you." This is the etiquette that Islam has taught to man. A man might have performed the highest possible service to Allah's Religion, might have offered countless sacrifices in its cause, and might have exerted himself extremely hard in carrying out the rites of His worship, yet he should never entertain the thought that he has fulfilled the right his Lord had on him wholly. Rather he should always think that he has not been able to fulfil what was required of him, and he should implore Allah, saying: "Lord, overlook and forgive whatever weakness I might have shown in rendering Your right, and accept the little service that I have been able to perform." When such an etiquette was taught to the Holy Messenger (upon whom be peace), none in the world conceivably has toiled and struggled so hard in the cause of Allah as he did, how can another person regard his work as superb and be involved in the misunderstanding that he has fulfilled the right Allah had imposed on him? Allah's right, in fact, is so supreme that no creature can ever fulfil and render it truly and fully.

Allah in this Command has taught Muslims an eternal lesson: "Do not regard any of your worship, devotion or religious service as something superb; even if you have expended your entire life in the cause of Allah, you should always think that you could not do all that was required of you by your Lord. Likewise, when you attain some victory, you should not regard it as a result of some excellence in yourselves but as a result of only Allah's bounty and favour. Then bowing humbly before your Lord, you should praise and glorify Him, and should repent and beg for His forgiveness instead of boasting and bragging of your success and victory."